554 /86 cont./ he has built up in his life. The more days and
585 nights the festival lasts, the more guests (largely kinsmen) present, the more buffaloes slaughtered, and the more spacious the pannjambungi (the extension built onto the front of the house for this occasion), the higher is his standing. But the
[583] bride price, sunrang, is the element of marriage which permits the clearest measurable evaluation.

The sunrang is not simply handed over to the wife's kin
583 group by the man and his kin group. It is present at the contracting of the marriage (nikka'). The marriage official records the amount in the marriage register in reals (1), an

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1. A real was, and still is, valued at 2 guldens. The coin itself, the real, is not seen at these payments. It became too rare for that.

old species of coin which has long disappeared from /87/ circulation. The woman's kin group frequently demands that the sunrang be paid entirely in specie (rix-dollars or guldens), but usually this happens only in part. The balance is paid by giving a sawah or a buffalo. As a symbol of such a transaction, a handful of earth (from the sawah) or a nose ring (of the
[415] buffalo) is added to the specie, which is contained in a flat, round copper box (kampu), used only at a marriage. The kampu also contains various kinds of leaves and a piece of wood, whose names signify "high," "rich," "rising," and "expanding." That is what one wishes for the sunrang and, at the same time, for the woman's group of relatives, the best possible wish.

The sunrang cannot be just any amount; it is always an
● [659] even figure. It is fixed by the local authorities, in this case, the Self-government of Goa. In part it is linked to a specific status (ordinary people), in part to a certain function (the adat

554 /91 cont./ The same can be said of the imam's office. The
583 Imam of Borongloë, who furnished information concerning the amount of the sunrang, explained several times that in a certain case a higher sunrang had been paid than was prescribed because the woman in question was related to him. This illustrates the
[602] advantage of kinship, for the woman was honored by the Imam with a higher sunrang than would otherwise have been possible. He would not have been able to refuse the request to record a higher sunrang without being accused of snobbery, for this would have shown that he no longer wanted to recognize his kinsmen as equals and thus no longer as kinsmen. /92/

563 4. The sunrang appears to be locally bound. Buginese
583 who have a regulation in their own country by which a much
631 higher sunrang is paid have to submit to the local regulations. It is a public secret that actually they frequently pay their own sunrang of 44 reals but that in the registers an amount of 24 (22 or 20) reals is recorded. The marriage official knows about this and silently acquiesces. Officially there is no violation of the principle that the head of a certain territory is entitled to the highest sunrang.

554 5. It is necessary to be acquainted with the period when
583 the regulation was issued (1940) in order to understand how it
659 is possible that in spite of the existing regulation a higher sunrang was paid for a sister of the adat community head than by the head himself. For the sister, who married in 1939 (before the new regulation came out), a sunrang of 28 reals was received, but when this head himself married fully a year later (after the new regulation), he was not allowed to pay more than 26 reals. There was no getting around the recent prescription issued by the Prince. Considering this situation, the somewhat annoyed remark of this head that in future he would take good care that no one received more than 26 reals was quite understandable.

554 6. The sunrang is not always equal even for people who
583 are kinsmen. A little leeway is possible, and it is just this
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